

that make of him good company. He is the ornament as well as the prop of states, and is himself the one best argument for an aristocracy."¹

"....fashioned so wise and good, he shall be most wise, most continent, most temperate, most manly, and most just, full of liberality, majesty, holiness, and mercy. Finally, he shall be most glorious, and most dearly beloved both to God and man, through whose grace he shall attain to that heroical and noble virtue that shall make him pass the bounds of the nature of man, and shall rather be called a demigod than a man mortal."²

"Only good men by their government and example make happy times in every degree and state' Thus Ascham summed up the driving force behind the whole effort of sixteenth century Englishmen to frame a gentleman. The essence of the gentleman was goodness; without goodness he could not perform his office in the state which was first of all to govern well, and secondly by his example of personal perfection to make all men good."³

In this conception of the courtier, Ascham is voicing Castiglione's idea that the prince must never incline to any vicious matter but ever strive to attain goodness, a greatness of soul and character, a ready courage, a familiar, gentle behavior and by his loving kindness and superior cast to be an inspiration and ideal to strangers and subjects.⁴ The renaissance conception of a gentleman was also partly created by the knightly ideal of the

1. The Doctrine of the English Gentleman, p 163.

2. The Courtier, p 308.

3. Doctrine of English Gentleman, p 70.

4. The Courtier, pp 323 f.